by the children.

Boys are now beginning to be sent to school when they reach seven or eight years of age. The school is located up the Río Cayapas at Encanto which, in 1960, comprised six houses with a shifting population of about forty. Children from up the river stay with relatives during the school year and go home on weekends and school holidays. This is a most unusual situation, since prior to the introduction of the school, Cayapa children had very little interaction with non-household children, and now new interaction patterns are developing. Education is prized and attendance is regular. Girls remain at home and attend to their household chores. Parents prefer not to send girls to school, despite the urging of the teacher, because "they will write love letters" and, more importantly, they are needed to take care of younger siblings while the parents are out working. Girls begin very early to learn to take care of children, to sweep, to carry water, and to cook. They tend to be quite responsible while taking care of younger siblings, but sometimes they are inclined to be rough. If for example, the

4:Altschuler E-5 (1959-1960) 1965
SD6 Cayapa SD6

the parish. This honor belonged to the town of San José, but as national elections were near, it was felt that the proper time had come to make a bold attempt to have Cameroñes declared the leading village. The Inspectór of Cameroñes visited with several Cayapa officials who lived up the Río Cameroñes, and he demanded fifty sucres from each adult male Indian. He said that this was needed to bribe the higher officials if Cameroñes were to take the place of San José. There were four or five days of rumor-mongering, mostly concerning the avarice of the people of Cameroñes, and then consensus was reached. Gabriel Añapa, the /ãnÝi/, told the writer that he would have paid five sucres but that fifty was too much. Neither the Indians nor the citizens of Cameroñes contributed to the Inspectór. As a result, San José continued to be the parish head, although a new teniente político was to replace the old one who had backed the losing party in the elections.

Attempts to encroach on Cayapa governmental affairs may be seen in embryonic form in some of the school activities. For example, the school has been in operation for six or seven years. There has been a

succession of teachers with varying degrees of competence. In 1960 the school teacher, who was a native of Camerones, began giving the Indian pupils drama lessons. The plays offered always involved Cayapa going to Negroes for advice. Generally, the plots involved marital bickering within the Cayapa families which were then solved by the Negro official. These scenes are always greeted with laughter by the assembled Cayapa who come to watch their children perform. No one would even dream of taking a family quarrel to a Negro official. It is interesting to note however, that one Negro is making some progress toward involving himself in Cayapa affairs. This Negro's name is Pindaleñas, and he presents a rather grotesque appearance. His nose has been entirely destroyed by the ravages of yaws, and his hands are twisted into the shape of talons. This man has the distinction of being the only Negro who speaks Cayapa. Since he lives very near the ceremonial center of Punta Venado, he has been hired by the /ʔinᵛl/ to keep the church clean. Pindaleñas attends every fiesta and becomes actively interested in most of the legal cases. On several occasions he publically

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of the main requirements for homosexuality is a profound feeling of fear and inadequacy, hardly the sort of person who would persistently and doggedly pursue this rather striking innovation. It should be noted that the Cayuga flatly deny the existence of homosexual practices. Just once did an informant admit that "maybe some boys" practiced mutual masturbation.

In the recently built Indian school at Forestville, boys and young men now maintain, for several months of the school year, a high frequency of interaction with non-related boys, and for some, very intense feelings of chumship are beginning to form that never existed before. Given the increase in duration and frequency of interaction, homoeroticism could very easily pass over into homosexualism.

Friendship is a most novel situation for the Cayuga and he cannot easily function within it. In his dealings with Negroes, rules of ritual kinship may obtain or a hail-fellow-well-met stance may be adopted. The anthropologist-Cayuga situation was completely new, especially in the informant relationship. This was the closest approach to friendship, in the western sense, that they had ever experienced.